

2d. My response to your second question is included in my answer to your first. I do not entertain the opinion that Congress has any power to interfere with Slavery as it exists under State laws.

3d. Every man who believes in a God must necessarily believe that there is a law paramount to all human law, and that this law is to be obeyed by men in public and private life, rather than any human law in conflict with it. But I see nothing in the Constitution of the United States, as I understand the Constitution of the United States, which requires me, as a Senator from Massachusetts, to do anything in conflict with the law of God. If I thought otherwise, I would not take an oath to support the Constitution of the United States.

4th. The American Organization in Massachusetts does not embrace the question of Slavery among those for the regulation of which it was formed.

The people of Massachusetts have fixed opinions, in which most of the members of that organization fully concur, against the support or allowance of Slavery by national legislation.

They entertain the most profound conviction that the harmony and repose of the country, and the highest interests of the master and the slave, demand that the National Government should be relieved from all connection with responsibility for Slavery, and that this disturbing question should be left to the people of the States where it exists.

While they do not seek to impose these convictions and opinions upon their fellow-citizens of other States, or to proselyte them for not fully concurring in those convictions and opinions, they will submit to no dictation or proscription from any body of men or section of the country.

I, as a Senator from Massachusetts, shall claim for the opinions of her people all the freedom of utterance, and all the influence upon the action of Congress, and the administration of the Government, which a Senator from Virginia can claim for the opinions of the people of the ancient Dominion.

Yours, truly,
HENRY WILSON.

VESPASIAN ELLIS, Esq.

REMOVAL OF JUDGE LORING.

We are glad to learn that petitions are pouring into the Legislature in great numbers for the removal of Judge Loring from his office as Judge of Probate for Suffolk County. We have no doubt that a large majority of the people of the State desire his removal, believing that any man who is willing to hold the office of United States Commissioner and even incur the risk of having a fugitive slave brought before him for examination, is not a fit person to be the legal guardian of widows and orphans.

The people of Massachusetts are called upon to support a man who has been voluntarily retained by the United States government to carry out the damnable provisions of the Fugitive Slave Act, an act which is deemed unconstitutional by three fourths of the people of the State, and which is abhorrent to the humanity and moral sense of every man, woman and child who is not under government pay and therefore mortgaged to the South.

Judge Loring has no claim upon the mercy or forbearance of the Legislature. The mere fact that he holds the office of Slave Commissioner ought to debar him from holding any office of honor or emolument at the hands of the State of Massachusetts, and if the people wish to wash their hands of the shame and disgrace of slave-catching, let them put the mark of Cain upon the brow of every man who lends his aid to the Southern bloodhounds.

What we most need at the North is a public sentiment that shall make the Slave Commissioner as odious in the eyes of the people as the hated, shunned and despised slave-driver is at the South, and that shall give the monopoly of the business into the hands of such men as Curtis and Hallett, who seem to have been created for the special purpose of saving the Union and being finally lost themselves. They glory in their shame, and wear the badge of the human bloodhound with as much apparent pride and satisfaction as if they were doing the work of angels instead of that of devils. They are owned by the General Government and are kept sleek and fat with the hell-broth of governmental pap. But when the State of Massachusetts is called upon to support an occasional bloodhound, not bred to the business, but a voluntary amateur, there should be but one answer, and that a decided and indignant no! And such we trust will be the decision of the Legislature in the case now before it.—*Desdemona Gazette.*

The idea that a Judge, once in office, has the liberty of doing as he pleases, and, so long as he commits no impeachable or indictable offence, of setting the public sentiment at defiance;—the idea that a Judge is not accountable to the people at all times, and for all parts of his conduct, and that under the guidance of a fanatical or deluded conscience, he can be permitted, as the servant or agent of another Government, to perpetrate, under the forms of law, what the majority of the people of Massachusetts regard as a base, detestable, and dastardly crime, (which, but for the intervention of this exterior power, in whose behalf it was done, would send its perpetrator to the penitentiary)—these pusillanimous and pitiable ideas never entered into the heads of the good men and true, by whom the Constitution of Massachusetts was framed; and we trust and hope they will have no influence upon the conduct of those by whom, as to this matter of Mr. Loring, that Constitution is now to be administered.

The Constitution of Massachusetts never meant to make Judges equivalent to kings. It never meant to give them an absolute tenure of office for life, with no accountability for blunders, however gross, or for moral delinquencies, however enormous. It never intended to allow them to set up a court of conscience as an excuse for trampling under foot the moral sense of the community. It intended that the Judge should live in the fear of the Lord, and as the best security for that, in the fear of the people also. It meant that this power of removal should hang over their heads, suspended like the sword of Damocles, by a single hair, ready at any time to pierce and to annihilate the insolent, or the deluded, misbeliever, who should presume to oust God from his throne at the bidding of a Congress, and of men of his rights at the bidding of a Court.—*N. Y. Tribune.*

Nothing can exceed the gratification which the people here feel for the many actions of the overseers of Harvard College in the rejection of Mr. G. Loring. The authority of such a brand will be sure, as is generally thought, to make kidnapping unpopular in Massachusetts. We are ready to render our tribute of respect to the character of those who have done so much for themselves and for the country in causing Harvard College to say "No" to the business of kidnapping. Loring had no right to sit in his defense he was but carrying out the duties of his office as commissioner, for his liberty to resign that office was unquestionable if its duties were distasteful to him, and it looks well to see that a man who volunteers to lick the dirt off the boots of slave-holders is not fitted for teacher in Harvard College. It is refreshing to see men once more showing themselves entitled to the dignity of such a position, and you will all be wise if you show such an appreciation of it as it deserves.

There was no satisfactory defense to make to the derision with which people in the West spoke of Boston in her reduction of a man to slavery, and her three thousand kidnappers marching in sight of Faneuil Hall with a lie to all the remonances of that honored place. What a curious chapter it would make in history to place these men and their acts beside those who travelled the same streets to the Tea vessels in Boston harbor. And to think, too, that the former are descendants of the latter! The country might well go into mourning, under those circumstances, at the pollution of such sacred ground. No place in the whole Union was thought so much of as Boston, until a man without crime was chained and kidnapped by her own citizens, and no amount of pleas that it was done in what they thought a constitutional law could at all palliate the ignominy of that shameful act.

But this emphatic vindication of old Harvard will do much to wipe out that stain, and if Massachusetts, (as Gov. Gardner has indicated, whilst he is in power,) shall never again go into the business of kidnapping, she may calculate upon the return of that sentiment due to the general intelligence and worth of her people, and Boston shall again be honored for her glorious past—for the character and solidity of her merchants, and for the fame of her literary men.—[Chicago corr. of the *Salem Observer*.]

A COLORED MAN CANNOT HEAR GEN. HOUSTON IN NEW-YORK.

TO THE EDITORS OF THE INDEPENDENT:

Near the hour at which Gen. Houston's lecture was to commence this evening, I went to Niblo's Hall, deeply anxious to hear him on the subject of the American Indians.

At the entrance on Broadway, I offered my money to the first clerk. He said to me, "You must pay inside." I went inside and there offered my money, when I was told by the ticket-receiver, "You must get a ticket outside." I returned and bought a ticket, for which I paid fifty cents; on my return, I handed it to the receiver, and was about to pass in, when he said to me, "I cannot pass you!"

At this moment, Gen. Houston and a number of gentlemen passed in, and the ticket-man exclaimed, "Gentlemen, will any of you pass this man?" Several looked me full in the face, but there was no response. After the party had passed in, the man said to me: "My orders are not to pass colored persons."

Can you inform me, sirs, who gave such orders?

J. W. C. PENNINGTON.

February 19, 1855.

P. S.—I feel desirous to know where the difficulty lies, as I have had no obstacles to encounter in attending a lecture before this season.

J. W. C. P.

THE LECTURE OF SAM HOUSTON ON SLAVERY.—The Boston *Telegraph* begins a review of Gen. Houston's lecture in the following terms:

"Gen. Houston's lecture, last night, of which we give a verbatim report, will be read with interest, not unmixed with amusement and surprise. The worthy General was evidently not at home on the subject of slavery, having, probably, like most Southerners, rather avoided any deep consideration of it, on account of the somewhat unpleasant result to which honest and profound reflection on it is sure to lead. His discourse was therefore rambling, inconsequential and singularly inconsistent. Its absurdity will only amuse anti-slavery men, while pro-slavery men, North and South, cannot fail to laugh at so weak and unsuccessful an attempt to vindicate their cause."

'SESQUIPEDALIAN WORDS.'—The *Atlas*, in alluding to Senator Houston's lecture, uses the following language:

"Certainly, a weaker defence of slavery than Gen. Houston's, we do not remember to have read. The amiable apologies of Dr. Adams were marred by mirth when compared with those of the Texan Senator; and even Dr. Cox—that wonderful compound of garrulity and grammar—seemingly at variance in spite of his high reputation as a man and a lawyer. Had it not been for his positive disclaimer, we should have felt sure that he had taken up the case in the spirit of a small practitioner, who had been retained and paid to make the best of a bad case, and therefore felt it necessary to wire-draw his arguments, magnify every point, however unimportant, in favor of his client, and suppress every unfavorable aspect of the case. The late hour to which Mr. Dana protracted his remarks greatly bridged the time for a reply. This reply was made, however, by WENDELL PHILLIPS, in a very masterly and eloquent manner. 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LETTER FROM REV. A. T. FOSS.
BOSTON, N. H., Feb. 24, 1855.

DEAR FRIEND GARRISON:

It may not be wholly uninteresting to the friends in

the East to hear a word of the progress of the great

and great work of freedom for man in the wide West.

During the four months that I have been in the West,

I have become fully assured that the people here are

more amenable to the anti-slavery worker, and conse-

quently more interested in the anti-slavery work, than

a people of more Eastern States.

I have, in company

with the Griffins, spoken the anti-slavery gospel to

men thousands in Michigan and Indiana.

The pro-slavery character of the religious bodies of the land

has been truly announced and demonstrated. Also,

the pro-slavery and the immorality and crime of giving it

support or toleration has been as clearly and strongly

set forth as we have had ability to do. All this

people have listened with an interest which gives

hope of better and more Christian action in the future.

To us, we have not with so very violent opposition,

by defects of a corrupt Ministry and Church,

nor delayed into a mass of moral putrefaction, which

would lead to such a state of things.

But also from the political

points of view, the pro-slavery demonstrations has only served to fix more deeply

the minds of the people the utter worthlessness of a

religion without purity, and a government without

righteousness; now, more of the injury which both

these powers are working to the human race.

Let me give you a detailed account of all our meet-

ings, so I will give you, as a specimen, an account of

one of our meetings held in Lima, Lagrange Co.,

Ind. The Baptist Church, in whose house we

met, and our meetings, is regarded as the most ultra

anti-slavery body among all the churches in this

country. I had, some six days previous to the holding

of our meeting, been in the town and spoken twice to

the people who were attempting to prop up a tyrannical

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of our meeting, been in the town and spoken twice to

the people who were attempting to prop up a tyrannical

government, now reeling to its fall. But, each of

these demonstrations has only served to fix more deeply

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POETRY.

For the Liberator.

IDOL WORSHIP.

Many a heart is pained and saddened by the guilt of other lands;
For the Pagan ones of Asia, lo ! the Church lifts prayerful hands:
For the Malay and the Hindoo, for the Moslem and Chinese,
And each heathen tribe that dwelleth in the isles of India's seas.

They with anxious hearts are striving—far from home
and friends they go,
To save the dark, benighted heathen from a life of endless woe;

For they say that idol worship is a sin, which, unfor-given,
Ever dooms its hapless victims from a blessed life in heaven.

They say, too, that every Christian should assist this work to aid;

And a host o'en now is marshalled, for the contest well arrayed;

For the Gospel must be aided by the creeds which men devise,

Every sect its teachers sending from among the learned and wise.

For the truths so plain and simple, taught from Judea's hills,
By Gennesaret's calm waters—by sweet Kedron's flowing rills—

Taught unto the poor and lonely, every sorrowing heart to cheer,
Messages of love and mercy to the outcast ones so dear:

Now in mystic rites are hidden, or in dead creeds buried lie,
And they seek to rear those altars 'neath fair India's sunny sky;

But, alas ! the warm heart-beatings of a noble, world-wide love,

In the Church and State no longer to high deeds its pulses move.

And though we profess the doctrine, and the name of Christians take,

Are we followers of that Teacher, who was ever mild and meek?

He who from the path of duty nought could tempt to turn aside,
And who true to his high mission, for the Truth on Calvary died?

Are not we, too, idol-makers—worshippers of gold and gain?

Have we not, like them of old-time, crucified our Christ again?

Do we bow in pure heart-worship to a God of truth and love?

Or is manmorn in our temples shrined the Holy One above?

Blending with the incense rising from the gilded altars,

Are the precepts Jesus taught us, Jesus once the crucified:

* If ye my love the Father, and your brother man despise,

God will not accept your offerings, vainly will such homage rise.'

While our brother of the South-land toils a weary, hopeless slave—

While by word or deed we seek not the poor outcast ones to save—

Though we worship on 'Mount Zion,' we are heathen in our heart,

And the God of love and mercy in such homage has no part.

Barre, Mass.

CARINE.

ADDRESS
To the Americans of the United States, on their reported want of Sympathy.

BY AN ENGLISH LADY.

'Am I my brother's keeper?' says the new world to the old;

It cannot be—it cannot be your hearts have grown so cold,

That ye will hear, without one sigh, the dirge across the wave,

For England's bravest sons who found on Eastern shores a grave.

Has every drop of Saxon blood been chas'd from out your veins?

Are not our ancient glories yours, although ye scorn'd our chains?

E'en then ye prov'd one ancestry—a kindred band of yore

With those bold men of Runnymede who Freedom's charter bore.

O, by that name, by every field our noble fathers won, Ere yet your fearless bark of Faith had sought the Western sun,

Disown not now the common Cause, betray it not to Right,

Nor dare to show a neutral flag when Wrong contends with Right.

THE NORTH WIND.

Who is he that travelleth over the world, With his spear well poised, and his dag unfurled? The old and the young he is ever among; To the fear of the weak, and the dread of the strong.

Now they tremble in their homes, For he comes—madly comes,

With a shout like the roll of a thousand drums.

Where he goeth, no one knoweth;

When he cometh, none can name;

But he finds a delight, on his steed of might,

To gallop abroad like a wandering knight,

Overthrowing whoso'er he might find.

Who is he—who is he,

Sold wild and free?

*Tis the fierce North wind—'tis the fierce North wind.

Who is he that rusheth through quarrels and wars, From the depths of the sea to the tops of the stars?

He liveth alone in a world of his own,

Among halls of thick ice, where the sun never shone;

And he comes on our earth

To destroy all the worth

Of the tree in its pride, and the flower in its birth;

Where he fieth, verdure dieith;

In his breath there is death—

But he loveth to chase, with a giant's fleet pace,

The ship as she bounds o'er the black sea's space,

And soon leaves her helpless behind.

Who is he—who is he,

That now rusheth on me?

*Tis the fierce North wind—'tis the fierce North wind.

From the New Hampshire Sentinel.

GOOD NIGHT.

Daylight is past, and rising high Is the silvery moon in the eastern sky;

And the stars shine forth in splendor bright— Give me your hand—Good night.

Happy the time when friendship's smile Disperses gloom and care the while;

Be ought else mantled from thy sight;

Give me your hand—Good night.

Let us be happy while we may— Joy may hasten with to-day—

Grief may come with morrow's light: Be happy now—Good night.

We now must part, but soon shall meet— With friendly joy each other greet;

Till borne away to worlds more bright— Give e'st your hand—Good night.

At Rochester, I was told, a minister from a neighbor-

JENNETTE L. W.

THE LIBERATOR.

THE LIBERATOR.

LETTER FROM MISS HOLLEY.

DOVER, (N. H.) Feb. 26, 1855.

DEAR MR. GARRISON :
The subtle and powerful Frost King, through whose dominions we were lately forced to go, *nolens volens*, had bridged the Merrimac river with ice, and we safely reached Haverhill over it in a sleigh.

We eagerly inquired for the Dustan House, which Peter Parley had made such a terrible reality to us, in our juvenile classics, by the picture in which Mr. Dustan is so gallantly defending, on horseback, his frightened flock of seven children, and the house, from which the cruel savages are carrying off Mrs. Dustan, and her infant a week old, with the nurse. The historian of Haverhill, in recounting the perils of the Dustans, relates, with a grateful complacency, the miraculous preservation of every life of the seven flying children and their father, notwithstanding the superior skill of Indians as marksmen, and their advantageous skulking behind trees and bushes, while every bullet from Mr. Dustan's gun took its unerring way to an Indian heart.

It is high time to recognize the truth, that the Indian has a common heritage with the Pilgrim Father, or any of his descendants, as a child of God.

I cannot see why all good-minded people will not agree with us to repudiate the idea so sedulously cultivated by writers of books, dignified with the name of Histories, that in all the hostilities between the Indians and the colonists, the Almighty invariably took sides and sympathies with the whites—that the Indians were as legitimate game as wolves or bears, and were to be hurried anathemas against those who deny its pecuniary sanctity? What wonder that the popular religion should teach that, in the far-off heavens, sits a jealous God, watching over his holy day, and enforcing its observance or punishing its desecration by capsizing boats, whirling rail-cars from their tracks, exploding steam-boilers, or projecting thunderbolts?

The popular religion is a stupendous fraud. It is an attempt to substitute forms and ceremonies and prayers for practical righteousness. Hence forms and ceremonies and institutions are held to be sacred, while the divine principles, which alone can give them any value, are discarded. The chaff is garnered, while the grain is cast out as worthless.

Accordingly, on every hand we behold institutions held sacred, and man desecrated. War and slavery may glut over their tens and hundreds of thousands of victims, and the popular religion cries, Amen! But let her holy day be profaned, and behold how valiant she becomes for the honor of God! Institutions are every thing—Humanity is nothing. Away with such a diabolical religion—fit only for the lowest depths of the fabled hell!

Last Thursday was 'Saint Washington's Day,' and was celebrated here in one of our 'Orthodox' churches. It was announced that a military company, (called the Washington Continentals,) and the order of United Americans, would parade through the streets and have a celebration, in which some of our clergymen would take part. Curious to know what would be their position, I attended, and saw a body of armed men march into the house with their implements of death. Five clergymen were seated in the pulpit and on the platform, three of whom took part in the proceedings, and gave their personal and official sanction to human slaughter. It was equivalent, in my opinion, to the declaration, 'Down with Jesus of Nazareth! Up with George Washington!'

How any person, professing to believe in the teachings of Jesus, can reconcile such proceedings with those teachings, is more to I can discover. When the highest manifestation of *love* to an enemy is the perforation of his heart with a musket ball, 'a dig' i' the ribs' with a bayonet, or decapitation by the sword, then, and not till then, may a Christian sanction war.

Bat Christianity, and the popular religion which arises against granting woman at once her right of suffrage? Suppose her rights were now granted her, they could not be retained unless she was represented in the government, and at the ballot box.

A few years ago, this subject was ridiculed; now it was attracting serious attention, and the very first principles of right given to woman the suffrage, in contrast with man. No matter, she said, whether you claimed the right and desired to exercise it or not, it was hers by right, by reason of her humanity. Suppose her rights, must she wait till all the rest demand the same? But she said there were hundreds of thousands in the State, who desired the right of suffrage.

If you have perfect faith, said she, that it is inconsistent with her nature to vote, don't show your want of confidence in her nature by declaring she shall not vote. Permit her to determine whether she desires it or not. Do not cast contempt into her face, and that of her God, by attempting to legislate as to her nature. Woman ought not to be tempted to enter the political field, by telling her she shall not. Let her prove whether she has the right talent or not, whether she is adapted to public life or not.

Let this question be determined by trial once, and it will be for ever settled.

Another objection urged was, that public life is coarse and gross, she did not like to say, than of wife? Suppose her rights were now granted her, they could not be retained unless she was represented in the government, and at the ballot box.

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